

Archetypes in the Field: Mother, Leader, Bully

*Integrating sociological concepts, depth psychology
and cybernetic controls in the meta-paradigm*

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Abstract

This article develops a field theory of consciousness that integrates sociological concepts, depth psychological layers and cybernetic control principles. Building on my book *Rediscovering Transcendence* and the *World Soul metamodel series*, it proposes that thoughts, emotions and values are exchanged within an informational, energetic and emotional field connecting all living beings. Classical notions such as Durkheim's collective consciousness, Jung's collective unconscious and Assagioli's stratified model of the psyche are reinterpreted as different densities of patterning within one shared field (with sublayers). The individual is modelled as an open cybernetic system embedded in this field, where archetypal patterns, such as the Mother or the Leader, provide deep reference values, cultural norms and narratives act as intermediate controllers, and conscious experiences function as local signals and actuators. Thoughts are described as conscious agents with a life cycle of birth, growth and dissolution, whose trajectories are shaped by emotional resonance and by social technologies such as propaganda and repetition. A case study of "The Bully" is included. The article concludes by outlining how higher, spiritually grounded paradigms can "spiral in" through receptive individuals and gradually reprogram societal feedback loops, supporting a transition from ego-centric to eco-centric forms of consciousness and organisation.

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Shadow work: recognize the fear within yourself

1. Introduction

In this article, several strands of thought from my ebook *Rediscovering Transcendence* and the more recent development of the World Soul metamodel are brought together. Observations from seers in past and present suggest that there exists a kind of field in which thoughts, emotions and impulses are exchanged between all kinds of beings. These beings range from humans to animals and other entities that are higher or lower in their stage of development.

Carl Gustav Jung conducted extensive research into these matters and introduced the notion of the collective unconscious, while Roberto Assagioli differentiated several layers of consciousness: the superconscious, middle-conscious and lower-conscious realms. Such descriptions support the view that consciousness does not exist in isolation within individual brains, but participates in a wider field that binds beings together.

A field theory for the exchange of thoughts, emotions and values between living beings (cells, plants, animals and humans and other beings) therefore requires a synthesis of sociological concepts, psychological depth layers and cybernetic control principles. On the basis of the existing documentation, the individual can be seen as an open system that is continuously embedded in a larger, information-exchanging field.

This article focuses on the foundations of such a field theory. The field is not treated as a mere abstraction, but as an active informational and emotional sphere that connects beings and guides behaviour through cybernetic principles.

2. Collective Consciousness and the Connecting Field

Classical sociology already offers strong hints toward a field that links humans at the level of meaning and value. Emile Durkheim's notion of collective consciousness describes the shared beliefs, values and attitudes that rise above individuals and guide social behaviour as a kind of common mental atmosphere. This can be interpreted as a sociological model of a field in which thoughts and emotions circulate.

Jung's concept of the collective unconscious adds a deeper, archetypal level to this shared domain. Archetypes are universal symbols and themes that transcend cultures and historical periods and help structure behaviour and experience. In the metatheory, the field concept unifies these layers – conscious, cultural and archetypal – into a single framework:

The field concept unifies the conscious, cultural and archetypal layers by treating them as different *expressions* of one underlying informational-emotional medium, rather than as three

separate “worlds”. Each layer is then a level of organisation within the same field.

One field, different densities (layers)

- At the **conscious** level, the field appears as concrete thoughts, feelings and perceptions in individual minds: the immediate content you can introspect.
- At the **cultural** level, the same field appears as shared meanings, norms, symbols and institutions (Durkheim’s collective consciousness, Mead’s generalized other, Cooley’s looking-glass self).
- At the **archetypal** level, it appears as deep, relatively stable pattern-templates (Mother, Leader, Hero) that structure both individual and cultural content.

So instead of three ontologically separate domains, the metatheory treats them as three *densities* or *scales* of patterning in a single field of consciousness and meaning.

Unification via cybernetic roles

The layers are also unified by the specific cybernetic roles they play in one and the same control architecture:

- Archetypal patterns act as **deep reference values** (high-level goals, identity blueprints) in the S5 subsystem (Policy/Identity).
- Cultural patterns (norms, stories, institutions) act as **intermediate controllers** that translate those deep archetypal references into concrete expectations and rules.
- Individual conscious contents (thoughts, emotions) are the **local signals and actuators** that compare actual situations with those reference values and adjust behaviour accordingly.

All three layers participate in a single nested feedback system: archetypal → cultural → personal, with emotional resonance as the shared “error signal” indicating (mis)alignment across layers.

3. Resonance as the integrating mechanism

Emotional resonance is the concrete mechanism that ties the layers together in practice.

- When a cultural symbol or narrative resonates strongly, it is because it hooks into an archetypal pattern *and* matches current personal experience.
- When resonance breaks down (e.g. cynicism, despair), that signals a mismatch between personal experience, cultural stories and the deeper archetypal blueprint.

In this sense, the field is unified because the *same* flow of affective-energy (prana, resonance) moves through all three levels, energising certain patterns and starving others.

Conscious agents across layers

Finally, the conscious¹ agents (thought-forms) that are described in the ebook, can inhabit and traverse all three layers within the same field:

- As **personal thoughts**, they live in individual minds.

¹ Conscious, but not self-conscious

- As **memes or doctrines**, they stabilise in the cultural layer.
- As **archetypal motifs**, they plug into very deep pattern-structures and can be reactivated across eras and cultures.

Their birth, growth and death always occur *in* the one field, but their expression shifts between personal, cultural and archetypal forms over time. That is how the field concept, in the metatheory, unifies these layers into one coherent framework.

Sociological research on emotions stresses that emotions are not purely private states but arise and are amplified in rituals and joint actions, creating collective effervescence and social bonding. This aligns with a field view in which emotional states resonate across individuals and groups.

Concepts such as Cooley's "looking-glass self" and Mead's "generalised other" show that individuals see themselves through the perceived gaze of others and of the community as a whole. This implies a continuous mental tuning to a social field of expectations and evaluations.

4. The Individual as an Open Cybernetic System

Recent social-psychological models of social influence explicitly describe the individual as a cybernetic system. Such models distinguish input (situation), reference values (goals), a comparator, a selection mechanism, a predictor and an action stage. Social influence intervenes at various points in this internal feedback loop. Recent work conceptualizes social influence as an intervention in a cybernetic feedback loop of self-regulation in humans (Wührl, Ehret, & Schütz, 2024).

Within this perspective, the individual is not a closed ego but an open system embedded in the field of meaning, emotion and information. The field provides constant input signals (symbols, stories, expectations) that are compared with internal reference values. Actions are adjusted so as to reduce discrepancies between the current state and these reference values or to move away from "anti-goals".

In these models, one can distinguish approach loops and avoidance loops: systems attempt to reduce discrepancies with desired goals (approach) or to increase distance from feared outcomes (avoidance). The metatheory specifies how the collective field of norms, emotions and shared meanings sets the reference values and error signals inside these loops.

5. Emotional Resonance and the Archetypal Layer

In the emerging field theory, **Emotional Resonance** and the **Archetypal Layer** form, respectively, the "fuel" and the "blueprint" of the connecting field. Emotions generate dynamic exchange and movement, while the archetypal layer provides relatively stable reference frames for control.

Archetypes such as the Mother, the Leader or the Hero function as deep reference values within the cybernetic S5 subsystem² (Policy/Identity) of the metamodel. They determine the

² See [The World Soul and its foci, part three](#) and Stafford Beer's book "Brain of the Firm"

overarching “goals” of the feedback loops, while emotional resonance serves as both energy source and error signal indicating whether an individual or group is still in line with those goals.

When emotional resonance is high and positive, the system interprets this as confirmation that behaviour is aligned with the archetypal blueprint. When resonance becomes dissonant or painful, the system receives a signal that adjustment is required at the level of perception, belief or action.

In this way, archetypes and emotions co-determine the trajectories of conscious agents within the field. Archetypes specify what “ought to be”, and emotions communicate how close or far current reality is from that ideal.

6. Archetypes: the Mother, the Leader, the Bully³

First, let's define what an archetype is in the context of the metamodel. Several definitions will be provided. Each offers a different perspective and ideas to explore.

Definition 1:

Archetypes are high-level attractor configurations in the informational field that bias perception, valuation, and action of conscious agents, thereby generating recurrent cross-level patterns (in psyche, interaction, and institutions).

This definition forms a bridge between classical depth psychology and my cybernetic metatheory. In chaos theory, an attractor is a point toward which a system naturally tends to move. By defining an archetype as an attractor, we can explain why people (agents) keep falling into the same patterns (such as the Bully hypnosis – see further on), even when they do not want to. The field simply “pulls” them in that direction.

Multilevel manifestation

Recognizing that an archetype works, or expresses itself, simultaneously as an inner feeling, a relational pattern, and an institutional form explains its recursive nature: the Bully in my head is the same structure as the Bully in the political system.

Examples – three primary archetypes (attractor types) that correspond directly to cybernetics:

Archetype	Cybernetic Role	Alchemical Power	Goal in the Transition
The Mother	Cohesion (Maintenance/Care)	“Venus” (Love)	From possession to connectedness.
The Leader	Vision (Future)	“Mercury” (Logic)	From control to de-hypnotization.
The Witness	Identity (Meta)	The Luminous Self	From Ego-hypnosis to Eco-awareness.

Definition 2:

“An archetype is an autonomous, energetic template in the World Soul that functions as the highest reference value (S5) for human perception and organization. It structures the logic of our thoughts and determines the resonance of our emotions.”

The link to S5 (Reference Configuration) clarifies the connection with the Viable System Model

³ See [this introduction](#) to Jungian concepts

(VSM), as used in the metamodel. If an archetype determines policy and identity, then it is the “constitution” on which that policy is based. This explains why change at lower levels often fails when the archetypal reference value is not transformed.

Definition 3:

An archetype is a thought-agent with high ontological status.

Archetypes influence the actions of conscious agents. In the model, archetypes themselves are often the “super-agents” that direct other, smaller thought-agents. Archetypes are like the “generals” in the field who organize the “soldiers” (thoughts/impulses).

There is much more to say about these definitions and there are some open questions related to the influence of archetypes on human consciousness. For example, can an archetype be seen as a kind of psycho-dynamic field that can “charge” the minds of people? Maybe the discussion of some examples of archetypes can shed some light on this question.

“The Mother”: The Field of Cohesion and Care

This archetype establishes the *reference value* oriented toward internal stability, nourishment, protection, and the unity of the system.

Cybernetic Function (S2 / S3): “The Mother” acts as the regulator of internal homeostasis. The goal is to minimize discrepancies between the current state and a safe, nourished state. It safeguards harmony within the organism or the group.

Emotional Resonance: The driving force is a sense of safety, empathy, and unconditional acceptance. When a member of the field (child, cell, citizen) steps outside the safe boundaries or suffers, a negative emotional resonance arises that compels the system to return to care and connection.

Evolutionary Scaling:

- Cell: The cytoplasm and the protective cell membrane (S1) that guard internal balance.
- Plant: The roots and the sap flow that distribute nourishment throughout the whole organism (S2).
- Human/Society: The social safety net, care structures, and the “warm” connections that create collective bonding.

“The Leader”: The Field of Direction and Boundaries

This archetype establishes the reference value oriented toward external expansion, exploration, truth, and the setting of frameworks.

Cybernetic Function (S4 / S5): “The Leader” is responsible for intelligence (scanning the environment and the future) and the ultimate policy. It determines the course: “Where are we going?”.

Emotional Resonance: The fuel here is inspiration, willpower, authority, and vision. This field guides behavior through information and meaning rather than physical coercion. It gives the individual a purpose beyond themselves.

Evolutionary Scaling:

- Cell: The cell nucleus/DNA that provides the instructions for direction and replication (S5).
- Animal: The alpha animal that leads the herd to new grazing grounds and defends the group against external threats (S4).
- Human/Society: Politics, vision, and leadership that shape the “generalized other” (the collective image of who we are).

The Shadow Side: The “Bully”

The Leader archetype can degenerate when its balance with the “Mother” is lost.

When society becomes chaotic, the Bully can arise. This is a Leader-agent that does not steer on vision or care, but on power and money.

This shadow-agent uses fear and division as fuel and hijacks the cybernetic loops (S4 becomes propaganda) in order to maintain control instead of serving the system.

The Synthesis

In this field theory, a “viable system” is a system in which these two forces are in balance: the Mother provides the safe base (holding space), while the Leader offers the inspiration to grow and to transform into the next phase of evolution (from Ego to Eco).

7. Conscious Agents: Thoughts as Living Forms

In my ebook *Rediscovering Transcendence*⁴, thoughts are presented as **conscious agents**: they are not merely passive products of the brain but active forms with their own life cycle. This perspective raises the field theory to a new level.

A thought-agent passes through several phases:

1. **Birth**: it emerges from deeper spiritual or archetypal layers into the receptive brain of a human being, such as a researcher or mystic.
2. **Growth**: it is strengthened by attention, emotional investment and repetition.
3. **Interaction**: it resonates, combines and competes with other thought-agents within individuals and groups.
4. **Decline and death**: when no longer nourished by attention and energy (prana), the form dissolves, although some of its content may be integrated into other agents.

A thought formed in the mind acquires a more substantial basis when it is nourished by pranas, the energies present in the field. This feeding process determines whether an agent remains weak and transient or becomes powerful and long-lived.

In groups, organisations or social movements, these thought-agents function like a collective

⁴ A free download of this book can be found [here](#)

immune system or, in pathological cases, as mental viruses. Healthy agents support integration and development, while destructive agents undermine autonomy and connection.

8. Propaganda, Repetition and Parasitary Agents

The influence of propaganda and repetition (advertising) is crucial in this field theory because these mechanisms directly affect the life cycle of thought-agents and the operation of cybernetic control loops. Propaganda can be seen as the art of mass hypnosis⁵, in which specific thought-forms are artificially kept alive and dominant through continual repetition and emotional stimulation.

In *Rediscovering Transcendence*, de-hypnotisation of the human psyche is presented as a necessary step to reconnect with the true Self. In the context of the field theory, propaganda works in the opposite direction: it reinforces hypnoses by creating and maintaining parasitary agents.

These parasitary agents:

- Feed on fear, desire and other strong emotions.
- Exploit repetition via media and advertising to stabilise their form.
- Distort feedback loops by flooding the field with biased signals.

To neutralise these mental viruses, the cybernetic loops of groups and societies must be restored, and the hypnosis of repetition has to be broken. This involves withdrawing emotional energy and attention from parasitary agents so that they lose their “food” and eventually die out.

9. Case study: the Bully

Within the archetypal layer of the field, the “Bully” (the tyrant or authoritarian power-hungry figure) is not simply a “strong leader,” but the shadow side or degenerated form of the Leader archetype.

When a society fragments and the natural ordering (the balance between “The Mother” and “The Leader”) collapses, a vacuum emerges that is filled by this specific, parasitic thought-agent.

1. The Rise of the Bully: The Field of Chaos

In a healthy situation, “The Leader” provides direction and vision (S4/S5S_4/S_5S4/S5). But in a chaotic and divided society, the dynamic changes:

- The Nourishment Field: The Bully-agent feeds on the emotional resonance of fear, uncertainty, and resentment. The more division there is, the stronger the “error signal” in the collective psyche becomes. The Bully presents himself as the “solution” to this signal.
- Power and Money as “False Reference Values”: Instead of steering toward viability or wellbeing, the Bully installs power and capital as the only reference values of the

⁵ Compare the writings of Matthias Desmet (2022) on mass formation and authoritarian systems: *The Psychology of Totalitarianism*

system. This is a cybernetic short circuit: the means (money/power) become the goal (S5).

2. The Bully as Parasitic Thought-Agent

In line with your ebook, the Bully can be seen as a very powerful yet destructive conscious agent.

- Hypnotic Power: The Bully makes excessive use of the mechanisms discussed earlier: propaganda and repetition. By creating an enemy image (“us versus them”), he forces the field into a state of constant alertness.
- Disabling the Comparator: The Bully manipulates the information supply (S4) in such a way that citizens (the cells of the organism) can no longer provide honest feedback. Criticism is seen as an attack on the system, causing the self-correcting capacity of society to shut down.

3. Cybernetic Analysis of the Bully-Leader

In Stafford Beer’s Viable System Model (VSM), the Bully shows the following distortions:

- S5 (Identity) becomes “Ego”: The identity of the entire system is equated with the person of the leader. “I am the state/the company.”
- S4 (Intelligence) becomes “Propaganda”: Instead of exploring the future for the wellbeing of all, S4 is used to consolidate the power position and manipulate opponents.
- S3 (Homeostasis) becomes “Coercion”: Internal stability is not achieved through harmony, but through fear and repression. The emotional resonance of “The Mother” (care) is entirely absent here.

4. The Bully in the “Great Chain of Being”

From an evolutionary perspective, the Bully is a regression.

- Spiral Dynamics: The Bully-agent pulls society back to the Red stage (power, dominance, impulsivity). This blocks the path toward Yellow or Turquoise.deep-psychology+1
- Lievegoed: It is a perversion of the Differentiation phase. Where differentiation normally leads to specialisation and growth, the Bully leads to fragmentation and the survival of the “strongest” at the expense of the whole.researchleap+1

5. The Path to Liberation: De-Hypnotisation

As emphasised in *Rediscovering Transcendence*, the only way to neutralise the Bully-agent is to break the hypnosis.

- Recognise the Parasite: See that the authoritarian leader is an agent that lives off your fear.
- Restore the “Mother” Resonance: By restoring collective care and empathy, the soil (fear/division) that feeds the Bully disappears.
- Reprogramming S5: The group must shift the reference value from “power for the few”

back to “wellbeing for the entire ecosystem” (eco-centric).

The Bully is thus the ultimate test for a society: can it succeed in seeing through the illusion of power and return to an authentic, spiritual mode of governance?

How the Bully operates

The Bully-agent (the authoritarian tyrant) in my field theory is not only a person, but a collective “mental infection” that knows exactly which strings to pull in the human psyche. In a chaotic society, this agent survives by activating archetypal fears.

1. Activation of the Fear of “The Other” (Shadow Archetype)

When a society is divided, the Bully activates the fear of the stranger or intruder.

- The Mechanism: The Bully designates a scapegoat. This evokes a primitive “us-versus-them” resonance.
- Cybernetic Effect: This narrows the information input (S4). People stop perceiving the complex reality and see only the “threat.” The Bully then presents himself as the sole protector (a perverse form of “The Leader”).

2. The Fear of Scarcity and the Fixation on Money

In the Bully dynamic, money is more than a medium of exchange; it becomes a symbol of survival.

- The Hypnosis: The Bully reinforces the idea that there is not enough for everyone. By stoking fear of poverty or loss of status, he forces people into the Red/Orange stages (Spiral Dynamics) of pure self-preservation.^{deep-psychology+1}
- Parasitic Growth: The agent (the Bully) feeds on the greed and competitive drive that result. Money and power become the only “reference values” in the societal control loop, pushing moral values (S5) completely out of play.

3. The Fear of Meaninglessness (Identity Crisis)

In a chaotic world, people lose their grip on “Who am I?”.

- The Falseness: The Bully offers a ready-made but superficial identity: “You belong to the strong, the winners.”
- In your terms: This is a form of identification with the agent. The individual is no longer “Self-aware,” but becomes an extension of the Bully-agent. The tyrant’s conscientious agent takes over the individual’s internal control loop.

4. Propaganda as “Mental Lubricant”

As you noted earlier: repetition is the weapon here.

- Desensitisation: By constantly repeating lies and aggression, people’s emotional comparator becomes exhausted. They become “hypnotised” by the brute force of the message.
- Disabling Empathy: The Bully-agent must nip the “Mother-resonance” (care,

connection) in the bud. Empathy is framed by the Bully as “weakness.” This makes the field cold and mechanical, perfectly suited for the further accumulation of power.

5. The Path to Liberation: De-Hypnotising the Masses

In *Rediscovering Transcendence* lies the key: the Bully can exist only as long as people “sleep.”

- Mirroring the Bully: Once a group de-hypnotises and sees the Bully for what he is—a fearful, parasitic agent that lives off division—he loses his power.
- Restoration of the Noosphere: By reconnecting with *eco-centric* values (S5), in which we see that we are all cells in one body, the soil that feeds the Bully (fear and separation) withers.

Conclusion: The Bully is a “short circuit” in the evolution from ego to eco. He tries to pull the system back to a lower level of consciousness. Recognising this agent is the first step toward the transformation your work aims for.

10. Spiralling-in of Higher Paradigms

Now that we have considered the role of propaganda, one can also envisage the life cycle of an organic, constructive thought-agent. Such an idea contributes to the “Great Chain of Being”, as described in the book, and moves through its phases without artificial manipulation.

A new idea or paradigm can be introduced from the spiritual realm into the receptive brain of a human being, researcher or mystic. This process can be described as the **spiralling-in** of a paradigm in the field theory.

When a new idea descends from the spiritual sphere, it is not a random thought but the birth of a Higher Conscious Agent. If this agent is recognised, nurtured and shared, it can gradually reorganise existing control loops and restructure the field at multiple levels.

The transition from ego to eco, which is central in the metatheory, is therefore not primarily a matter of fighting the old paradigm. Rather, it is about creating fertile ground for a new, spiritually inspired paradigm.

11. From Ego to Eco: Reprogramming Cybernetic Loops

Facilitating the transition from ego to eco requires a reprogramming of the cybernetic loops of society and a deliberate weakening of parasitary thought-agents. Instead of investing emotional energy in fear, competition and endless growth, the field must be nourished with agents that support cooperation, care and ecological awareness.

This process can be described as a **stepwise de-hypnotisation**:

- Recognising the presence and impact of parasitary agents.
- Withdrawing attention and emotional energy from them.
- Opening up to higher, integrative agents that are aligned with the deeper Self.

The steps build on the principles developed in *Rediscovering Transcendence*, where the human psyche is seen as a receiver of thoughts, and de-hypnotisation as a necessary step to reconnect with the true Self. In the current consumer society, humans are continuously bombarded by

parasitary agents – thought-forms that are fed by fear, desire and repetition.

12. Conclusion

Within the field theory, sustainable transformation becomes possible when:

- New, spiritually grounded paradigms spiral into receptive individuals.
- Social and institutional feedback loops are adjusted so that parasitary agents lose energy.
- Archetypal blueprints that support wholeness, justice and ecological balance become the primary reference values in collective control systems.

In this way, the field theory of consciousness, conscious agents and resonance provides an overarching framework that connects individual inner control circuits with the collective field of meaning and emotion and with institutional feedback and steering.

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Short clarification: these works introduce and elaborate the Viable System Model (VSM), in which organizations and societies are conceived as hierarchically nested, self-regulating systems with feedback loops – exactly what is connected to my field theory. [toolshero+1](#)

Recent: social influence as a cybernetic feedback system

- Wühlrl, V., Ehret, J., & Schütz, A. (2024). Social influence and external feedback control in humans. *Frontiers in Psychology / Psychological Research* .

This study explicitly builds on cybernetic models of behavioral regulation and describes social influence as the manipulation of elements within a feedback loop (input, reference value, comparator, action, etc.).
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 22. <https://research.camphill.edu/wp-content/uploads/2019/12/Communities-in-Transition.pdf>
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Appendix A – Ideas for Group Work with Archetypal Patterns

Shadow work: recognize the fear within yourself

A group that works with archetypal patterns can become a living “resonance cell” or “micro-noosphere.” In a world increasingly under pressure from “Bully-agents” (authoritarian forces, fear, polarization), such a group functions as a safe haven where de-hypnotization is central.

Below is a concise framework for designing group processes based on your meta-theory.

1. Define the Reference Value (S5): Eco-centric Identity

- Give the group a crystal-clear goal (reference value) that is immune to the seduction of fear and power.
- Emphasize that the group is a “cell” in the larger body of Gaia: the focus is not “against” something, but “for” the transition to holistic consciousness.
- This helps prevent the group from being drawn into “us-versus-them” resonances.

2. Information Hygiene (S4): Spot the Propaganda Virus

- Work regularly with “checks” on information and narratives that enter the group.
- Invite participants to bring in examples (media, politics, social media) and ask together: “Is this an organic thought-agent that nourishes us, or a parasitic agent that feeds on fear?”
- In this way, the group trains its collective capacity for de-hypnotization and becomes a critical filter.

3. Activate the “Mother Shield” (S3): Empathic Homeostasis

- A Bully thrives on cold, mechanical communication; the counter-force is warm, human resonance.
- Invite sharing of how themes and exchanges feel, and use empathic feedback loops.
- When discussions become aggressive or dogmatic (signs of a Bully-virus), bring the group back to the question: “What does this do to our mutual connectedness?”

4. De-Hypnotization Rituals

- Use the group setting to “cleanse the antenna” of participants.
- Possible practices: Pythagorean system checks, guided reflections on dreams and archetypes, moments of silence and intuition.
- This supports autonomy and reduces susceptibility to hypnotic repetition from advertising, propaganda, or power-driven actors.

5. Working with Value-Assignment and Shadow (Jungian Shadow Work)

- Invite participants to notice the value they assign to thoughts, situations, and remarks. Perception is not passive: evaluation often “charges” thoughts with emotional power.
- When a negative thought is charged with fear or anger, it begins to behave like a living agent that can dominate one’s inner life.
- Shadow work means learning to observe one’s own thoughts and reactions, and to strip destructive patterns of their negative charge. This is where people encounter their shadow in Jung’s sense. [wikipedia](https://en.wikipedia.org/wiki/Shadow_(Jungian_analysis))

Summary: Cybernetic Resilience in Group Work

- **Identity (S5):** Orient the group toward eco-centric and transcendent values; see yourselves as a small noosphere.
- **Intelligence (S4):** Unmask propaganda-like narratives; interrupt the repetition of fear slogans.
- **Coordination (S2/S3):** Use non-violent, empathic communication; recognize when “the Bully” sneaks into language and dynamics.
- **Resonance:** Nourish “Mother” energy—care, listening, deep empathy—as the emotional basis of the field.

Groups that cultivate this kind of cybernetic resilience can become blueprints for new social forms, where the power of the Bully ends at the boundary of conscious, shared awareness.